

BLUE GRASS BLADE.

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Charles B. Moore
Editor



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THE DAMNED STUFF CALLED ALCOHOL.

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the colled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the deaths of the soldiers, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever separate."—Grant.

"In no sense whatsoever is this government founded upon the Christian religion."—Washington.

"The divorce between Church and State should be absolute."—Garfield.

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JAPAN IS SKEPTICAL

WHAT CHRISTIANITY MUST COMBAT IN THE ORIENT.

Synopsis of a Discourse Preached in The Chestnut Street Christian Church by Mr. E. Snodgrass Who Has Been Fifteen Years in Japan.

We are accustomed to look upon Oriental peoples as more debased and stupid than they really are. Yet their mind is exceedingly active, and like children they often ask questions which puzzle philosophers.

The mental conditions which Christianity has to meet in the far East are interesting in the extreme. It is not so much a disbelief in the existence of God, except among educated Buddhists and Confucian infidels. And yet really here is where a decisive stroke must be aimed. We find the Orient, especially Japan, where my lot has been cast, greatly given up to commercial and military expansion to the neglect of the higher forms of human activity—education and religion. The handsome indemnity fund which Japan received from China after the Japan-China war was largely expended in developing her navy and army. This spirit of militarism is to no little degree in importation of the West, just as the commercial spirit is. We are leading the East to war with Occidental methods.

Such a state of material activity causes a neglect of religion; and we hear now a cry for a revival. Buddhist societies are springing up in various countries of the Orient whose mission is to revive that decaying religious cult. Missionaries they are sending abroad, even to the West, where converts have been made, but in small numbers.

The result of all this agitation has been that in Japan the leading spirit of the nation is skeptical. It is seen that the old faiths must go down, and yet the education of the people is such that they are more and more skeptical. How is this done?

Comment—The above is the beginning of the lecture of Rev. Snodgrass. No man with that kind of a name on him should be allowed to run at large—especially in warm weather and without a muzzle on him. Old Tony Cornstalk ought to have him sent to the penitentiary for being "obscene literature."

But it's the same old story; the most intelligent people everywhere are becoming Atheists.

Paine, Jefferson, Franklin and Lincoln were deistic infidels. Huxley and Ingersoll were a little mixed on the question and said they didn't know—Agnostics. Now if you are going to keep up with the band wagon you have to be an Atheist.

If there is any God he is acting very impudently and is a very poor shake of a divinity.

You can't make the people think that any God understands his business and is at attending to it, like he was duly sober, while he is drowning the people with too much water in the West, while the forests are taking fire and burning down from drouth in the East.

Snodgrass, the Campbellite, can come to Lexington, for pay, and get off the arguments for the existence of a God as he does through the balance of his discourse, when there is nobody to answer him, but he and McGarvey are too smart to talk that way and give me a chance to answer them. Sly old boys! Big old Hars!!

DR. WILSON

COMMENTS ON THE DISCUSSION WHY I AM AN ATHEIST.

There have been no issues of the Blade more interesting to me than those containing the replies to the question of "Why I am an Atheist?" I read them all and some of them a number of times, and have preserved the papers for future reference.

These replies are a combination of reason, common sense wit and learning rarely in a paper. They represent the thought and experience of men and women in all walks of life, and of all ages. I noticed one signed Anna Fritz, 14 years old, San Francisco, and a good strong statement she gives—one that would do credit to an older head.

In reading these replies I could not help comparing them with those given on at "experience meetings" which I have attended, logical reflective character of the one, and the rambling, unreasoning illogical character of the other.

I want to say that I am proud of the estimate to be derived of the average Liberal from these writings. Most of the contributors, like myself, are Sunday school graduates. But few of

them are college bred. They represent the professions, mercantile life, the house-wife, the mechanic, the laborer and the pioneer of the border.

It is not unnatural that my judgment be somewhat prejudiced toward sentiment reflecting my own opinions; but I think I am safe in saying, that no other society in America could produce from its membership—including those of the highest and lowest, such an array of logic, sentiment and philosophic thought, as contained in these replies.

I think I am safe in saying this, for I have never observed any such average expression upon the part of others, and I have attended camp-meetings, Moody meetings, and read page after page of "experiences" in religious journals, in which men and women gave "reasons for the faith within them."

So, I say, these replies have given me strength. They will prove an inspiration to all those who do the principal part of the writing for this paper. They now better know the character and intellectual standing of their audience, and will realize what they have to go up against when submitting their opinions to its judgment and criticism.

For my part, I confess they took a lot of the starch out of me. I find that I have been having readers whom I have never heard of, abler than myself in many ways to give expression to Freethought propaganda.

They have revealed to me, and to every one I think, the resources of Freethought.

With practice, what able writers many of them would become. After this, when Hughes writes me for copy to help out, I will refer him to the writers of those replies. Mrs. Closs's and Mrs. Henry's suggestion of selecting three new names for each issue is most commendable and should be pushed. One attempt at public expression is often the starting point of an able contributor. I am sure every new name attracts attention and awakens interest. At least it does with me.

Some of the gems of purest ray serene, some of the brightest minds lie hidden and in the dark, just because they have never been touched by enthusiasm, and awakened to self-consciousness; because they have never tried to give expression to their ideas.

Mr. Sachs desired that I write on the subject, but I told him that the ground had been covered, and I didn't intend putting myself against such old wheel-horses as Wettstein, Wetmore, Overance and others.

J. B. W.

Eggsactly

BARKING UP THE WRONG

Some sky buster who signs h "Rev. Thomas Walker, Philadel who has found out that I am t itor of a religious paper without understanding the details, writes a letter from San Diego, Calif., bo-

ing the fruit business—hen fruit; his speciality is eggs. He says "Please do not give my post-office address." He has eggs for sale and knowing that I am of a pious turn of mind and a preacher, this is a little scheme that the "Rev. Tom" is working, to get for nothing, a big advertisement of his double-barrel business.

He is raking in the shekels in Philadelphia by saving souls at so much a soul, and then he is "turning an honest penny," by telling in his letter of a scheme to save eggs in the warm weather when eggs are cheap and selling them for fresh ones in winter when eggs are high—or "dear" as the Yankees call it.

It's bad enough for any man to allow himself to be called "Reverend" by others, but you may set it down, in the back of your head, that when a man signs his own name as "Rev." somebody, he is a rascal.

WORLD'S GREATEST CATHEDRAL.

The largest and grandest temple of worship in the world is the St. Peter's Cathedral at Rome. It stands on the site of Nero's circus, in the northwest part of the city, and is built in the form of a Latin cross. The total length is 613 feet; breadth 450 feet; height to top of cross on dome 448 feet; diameter of cupola 193 feet. Its capacity is 54,000.

The great bell alone, without the hammer or clapper, weighs 18,600 pounds, or over nine and a quarter tons. The foundation was laid in 1450 A. D. Forty-three popes lived and died during the time the work was in progress. It was dedicated in 1826, but not entirely finished until the year 1880. The cost, in round numbers, is set down at \$70,000,000.

Comment—Somebody sent me that cut out of some newspaper. That is one of the meetin' houses I saw and tell you about in Dog Fennel.

Kingston, N. Y., June 6, 1903.

Editor Blue Grass Blade:

Your great outspoken fearless truth telling publication has just reached me for June 7th, containing what I believe to be a righteous exposition of the Argatha Reichlin murder. "Justice has disclosed the whole damnable act most heroically; told in my opinion the whole truth from beginning to end. He has done the cause of public safety a great good. Thanks to his courage. L. DEWITT GRISWOLD.

PRAYING FOR RAIN

REV. DR. WITHROW, OF BOSTON, TELLS HIS PARISHIONERS IT IS THEIR DUTY TO PRAY FOR RAIN.

The well-meaning pastors and their earnest flocks who prayed yesterday for rain must this morning have a profound faith in the efficacy of prayer. The rail came speedily, if scantily, but it must be remembered that there was no exact specification as to quantity. Up to the time of writing the water that has fallen is simply a drop in the great field of aridity and serves scarcely to lay the surface dust, but the mere fact that any rain has come is a relief, for it suggests that the backbone of the drouth has been broken. We may now expect that such a change has taken place in climatic conditions as to warrant the belief that we may get, in intermittent quantities, perhaps, the moisture that is our due.

Much was said yesterday in pulpits and among congregations of the efficacy of prayer in calling for rain. Rev. Dr. Withrow of Par Street church told his parishioners last evening that it is the duty and privilege of the Christian to pray for rain. Indeed he went so far as to say that neglect to do so would be wrong. Admitting that this be true, it is equally essential that the prayers should be carefully guarded and the territorial limits closely fixed. It would be manifestly unjust to pray for rain for New England that add to the floods in the West.

But all do not agree with Dr. Withrow. Rev. Peter MacQueen, for instance, believes that we had better spend our time in praying to be good than in praying to get rain. He

ahead, against the other. Each man meant, when he prayed, that the Lord must send the wind so as to strike his ship from behind. I saw and heard this myself, and noted the strange fact, when I first crossed the Atlantic ocean in 1865.

Then both Mark and I had only about 3,000 miles to sail, the balance of the trip being done on land.

This time we had a German ship captain, and we sailed 13,665 miles and he never had any praying or anything to do with it.

The "Moltke" is altogether a steam ship twin-screw—the Germans call it Doppelschraubendamper, for short, and because they don't care a "damfer" any wind, to blow behind them, but actually want some wind to blow dead ahead against them, because the breeze against them makes the draft in the furnaces stronger and makes more steam and they can run faster going against the wind than they can going with it. So that when, in 1865, an English ship captain read every Sunday, according to orders, from his superiors, from the Episcopal prayer book, asking for favorable wind, he meant a wind that would strike his ship behind and blow the same way that he was going. Now that same sea captain when he reads that prayer, must mean by a "favorable wind" one that strikes his ship dead ahead on the bow and blows just the opposite way from the one he is going.

I suppose we "Cookies" saw 3,000 sea going boats of different kinds and 2,000 of them had no steam, but only sails—saw the Nile full of boats with no steam and sailing against the current and getting there, Eli, all the same.

At the same time an American company, has just completed a sail ship with seven masts and no steam, that has the largest tonnage of any ship ever built—could take Noah and his whole ark aboard with the menagerie in it, and still be able to sail in good trim and ship shape. That ship—the Yankee one; not Noah's ark—is built to carry coal, and they have coal to

ASYM-POSIUM

ANENT THE CIRCULATION OF THE BLUE GRASS BLADE.

Send For Five Postal Cards at Fifty Cents Each and Help Boom the Circulation of the Blade.

We have been having in the Blade a long discussion of Atheism which has been interesting and profitable. I am, myself, an Atheist, and I think that is not only the natural and scientific position but it is the coign of vantage from which we can most successfully fight the Christian religion.

We, probably, as a general tactics, ought to abandon all minor issues between us and the Christians, and simply deny the existence of a God and throw the burden of proof upon the Christians where it logically belongs.

But, now, I would like to see in the Blade, just as thorough a discussion of the matter of immensely increasing the circulation of the Blade as we have had of Atheism, and I hope friends of the Blade will make that the leading theme of this paper for fully as long as Atheism has been such a theme.

I believe there are thousands of people who realize that now the only trouble with the Blade is that its circulation is not at least ten times as large as it is, and as everybody believes it could easily be if any concerted effort were made to have it so.

Rowell's Newspaper Directory says the Blade has the largest circulation of any infidel publication in America, and I suppose this is true, but I do not suppose it is very much larger